

M2040
Monday, July 12, 1971
New York
Group II
Grammar of Work, tape 3 of 9

Mr. Nyland: I hope you don't mind if we turn that Frigidaire off, huh? And if you get too warm, then you have to go out. If you feel it is all right, then maybe it can be helpful. We want to make these evenings—there will be three or something; I do not know exactly how many, but at least today and next week and the following week I also—a little bit more consecutive so that if we do talk about Work and certain suggestions, that then the next week you can say something about it.

I would like very much to make sure that you understand the simplicity of Work without losing yourself in all kind of hallucinations of a theoretical kind. And therefore I hope that you will really ask questions which you need for yourself; not curiosity, although that sometimes can help you to become stimulated. And having an actual wish for wanting to continue to Work, it may be that sometimes certain theories or certain backgrounds have to be explained. But, not too much of that, because the more you go into the theories and philosophy, the less you will spend the time on doing something for yourself. The understanding, of course, of that is that the philosophy ultimately is not going to help you, and neither the theory. It can give you a clarity of your mind and that's about as far as it goes, but if contact with theory or a philosophy presented in such a way that it might encourage you to have a feeling for what you want to become, then of course the basis of a clear understanding is very necessary.

So who is...

Are you taking notes?

Someone: Yes.

Mr. Nyland: Yah? It's all right, it's fine. It's a résumé, is it? Yah, very good.

So, will we begin? And who has questions.

Brian Gitt: Here, Mr. Nyland.

Mr. Nyland: Yah.

Brian: It's Brian.

Mr. Nyland: Frank who?

Brian: Brian.

Mr. Nyland: Frank Ryan, Yes.

Brian: No. Brian, Mr. Nyland.

Mr. Nyland: Oh, Brian Gitt.

Brian: Yes.

Mr. Nyland: Yes. 'Gitt' on. [laughter]

Brian: On page 78 in Chapter VII of All and Everything—Becoming Aware of Genuine Being-Duty—Beelzebub tells Hassein that it is indispensably necessary that every morning he try and, uh, Work on himself, or become Aware.

Mr. Nyland: Oh, no! Are you reading from Beelzebub book, or are you just interpreting a little bit.

Brian: Well, that's my understanding of it.

Mr. Nyland: Uh, huh. Okay, go ahead with the understanding.

Brian: Well, I interpret that to mean that I should try, every morning, to try and Work, and...

Mr. Nyland: You remember in what connection Beelzebub told that to Hassein?

Brian: Because Hassein realized certain things that he'd never realized before.

Mr. Nyland: Yes. Not only that; because Beelzebub explains it very well: that it is not as yet the time to pay for his existence. Hassein was bothered by that. He had heard a great deal now, at that particular point, about the slugs and the people who interested him on Earth, and Hassein felt that he had a responsibility, that something should be done by himself in order also to grow up, or at least to see what was the meaning for him of 'Partkdolg Duty'—that is, Working on himself. So he asked Beelzebub the question, and as you remember probably, had tears in his eyes. He really wanted to know, and he was quite emotionally involved in that particular problem. And Beelzebub answered him, that he should at the present time, the way he was and as old as he was—that means, in experience not as yet full-grown—that he should then do something about the contact he should keep, not giving him any particular task regarding Working on himself but, as it were, explaining to him a certain 'preliminary' exercise that would

be very useful for his future. And then Beelzebub told him that instead of bothering about that he should Work on himself, that he should do a very simple something early in the morning, and then when he, looking—if possible, as far as he could and seeing the rise ... the rising of the Sun—that then something should take place in him so that he could be better prepared in his future to be able to Work.

There was nothing said, at that time, that he should Work on himself; he should be reminded that that, as a task, still would have to come when he was full-grown, and all it meant, really, is to give Hassein the impression that he belonged to something else; not of this Earth or wherever he happened to be but, as he communicated at that time, with something of a higher kind or a force that existed, or perhaps even, in our terminology that he would consider the question of the ‘universe.’ And that the attitude towards that should be, that he should take in that what takes place in the outside world to help Hassein to prepare himself for his life; and that the reason for that was that Hassein, doing this, should become emotionally involved in the possibility of future Work for himself. That’s all that Beelzebub wanted to say.

Now, you can take that for yourself, if you wish, as something that you feel is necessary to do, but it has not anything to do with Work on yourself until there is a very definite desire in you and you see the necessity of *having* to Work. And that, I think, comes with much more maturity. At the present time, one simply considers the question of Work as a possibility, and in order to become quite clear about what is meant by Work on oneself, one wants to make sure that there is clarity in one’s mind of what is really involved, and that that involvement should be followed by a dedicated attitude that there is ... that it is worthwhile for the development of oneself—first to know what is Work; and then secondly, to make attempts to try to apply it.

We are in that state, Brian. We are not at all full-grown enough, and our feeble attempts of creating a little ‘I’—or the consideration of one’s inner life—is so completely washed away many, many times during the day by our unconscious states, which are absolutely not interested in any possible development of Consciousness or Conscience.

So, I think all you can get from it is to prepare early in the morning when the day starts, considering for yourself what the day might bring and then that you hope that you will do proper justice to that what is required regarding the ideas and, if possible, Work on yourself.

Start very slowly, but in any event, remain positive.

Brian: My question was, Mr. Nyland, that most of the mornings I can’t really Work as Beelzebub

told Hassein to do.

Mr. Nyland: You cannot do it?

Brian: No.

Mr. Nyland: Why not.

Brian: Because the, uh, other things taking my attention in life and, uh, possibly feeling hurried and lazy.

Mr. Nyland: Yah, but are you a little bit master of your life? Early in the morning, do you think you could tell yourself to get up earlier?

Brian: Yes, I could.

Mr. Nyland: Could you, even if you are a little bit bothered—that work of an ‘ordinary’ kind, let’s say, has to be done and allowing enough time for it—that you also could tell yourself, “I want to spend some time now in the consideration of the universe”—to use that simply as an image. Couldn’t you do that?

Brian: Yes.

Mr. Nyland: Then, you see, your statement is not right. Because if you can do that and you give in so easily in my ... towards my suggestion, why didn’t you think about it yourself.

Brian: I think I just ... here I can consider it in that way, but by myself in my house, I don’t consider it quite that way.

Mr. Nyland: Well then, now we can make a little pact, can we? From now on, until next week when we’re here again, you could report that you have done it every day.

Brian: I’ll try, Mr. Nyland.

Mr. Nyland: All right. All right.

Come, you must not let me wait.

Jacques Hemsi: Mr. Nyland?

Mr. Nyland: Yah.

Jacques: It’s Jacques.

Mr. Nyland: Who?

Jacques: It’s Jacques, Mr. Nyland?

Mr. Nyland: Jacques. Yes? Yes.

Jacques: Apart from certain experiences which I can definitely consider as experiences of an ‘I’ which is present to me during the day, I make attempts to try to be Objective to myself while in

activity.

Mr. Nyland: Do you mind if I ask you: What is first, the attempt you make or the little 'I'.

Jacques: In those other times?

Mr. Nyland: No. You ... you said that during the day when the little 'I' was present.

Jacques: No. In some ... in some experiences I can for sure know that there is ... that I have experienced a presence, and other times...

Mr. Nyland: Now wait. If you have experienced that there was a little 'I'...

Jacques: Yes, sir.

Mr. Nyland: ...it's okay, but is it there now when you think about it.

Jacques: Afterwards, when I think about it?

Mr. Nyland: Afterward, yah.

Jacques: Yes, sir.

Mr. Nyland: Is it?

Jacques: At those times, yes.

Mr. Nyland: No. No, no. No, no. That's where I differ. If the 'I' is maintained by your wish...

Jacques: Yes.

Mr. Nyland: ...and you keep on trying to create it as well as you can, there can be experiences when you know that there is this something that you call 'Objective.'

Jacques: Yes.

Mr. Nyland: As soon as you stop making the attempt, that little Objective faculty disappears.

Jacques: Yes, sir.

Mr. Nyland: Do you understand why.

Jacques: Because my mind comes in and starts thinking that I have to...

Mr. Nyland: I don't think it's that. I think the little 'I' does not belong to this life here on Earth. It cannot stand the condition in which it even is born. It can be born because of a wish. When I make it, supposing then—when it is made—even for one little instant that I try to keep it going by feeding it; and the feeding itself is dependent on the continuation of my wish, but when that wish is not there the little 'I' disappears again. Because it has no possibility of existing in a surrounding which is completely animistic; so you cannot say that the little 'I' is there in reality, all you can say is that you remember that there was a little period when there was a little 'I'. You can even be grateful about that, but you cannot count on it.

Jacques: Yes, sir.

Mr. Nyland: You have to start with—again and again—with the effort to wish to create something of that kind and then, if it is there, you have to maintain it. And that is the greatest difficulty; because the maintenance of the little ‘I’ would require constant attention, and the attention of ordinary life is also necessary because you happen to live here; and that therefore, as soon as you start thinking about the wish to continue with the little ‘I’, you are not interested in the existence of the little ‘I’ as it should be. All that is resulting is your thought wishing it, but it is not the conversion of the wish into the reality of the little ‘I’. Any kind ... any amount of thoughts on your part remains, of course, in our terminology ‘unconscious,’ and because of that—of this unconscious determination, what the little ‘I’ should be—you mix unconsciousness with Consciousness and they are heterogeneous, they don’t mix.

The desire for little ‘I’ should only be a wish for that to be there, and to remain open as a result of the wish that I have to feed it. And for the rest, I really don’t know very much about it, than only that I expect then, when the little ‘I’ exists, that I gradually will get information about myself.

You understand that.

Jacques: Yes, sir.

Mr. Nyland: Now, does that answer the question you had.

Jacques: Yes. What... Yes, it answers in relation to those, uh, to that ... my effort in certain definite attempts have to be in that direction of continuing a moment as far as I can. But also, apart from this, while in an activity that is demanding or while, in another sense, in an activity that is simple, I make an effort which is of a less intensity than those other efforts, and I see that those efforts do also bring a little bit of a result. I think I have asked this question often, and I was often told that these actual experiences, or whatever, are not really related to Work. And I would like to ask it again.

Mr. Nyland: It depends entirely, Jacques, of what is your conception of Work. Or to put it simpler, what is it that you do when you have a wish for the creation of the little ‘I’. What is then what happens to you or with you, or what do you do about it.

Jacques: I often have a wish, or what I call an ‘attempt’ is a wish to have something Objective that is not ... that is free from me and that can be present to me.

Mr. Nyland: Good. And how do you know it exists.

Jacques: Oh, I ... it's just from one moment to another there is this 'something'...

Mr. Nyland: No. Even for that one moment, what happens to you in that one moment when it exists. Because a little 'I' has to remain active, or be active when it is created. If it's created for a purpose of an Observation—that is, noticing Impartially the existence of you—and that, as a fact being recorded first by the little 'I', should also be communicated to you and it should give you then a certain fact which is registered in your memory. Because the mental process of the little 'I' is, as mentality, very similar to ordinary thought, but the reason why the little 'I' will give you a certain fact that is different is that the mental process is an Awareness that is without a thought process or without a feeling entering. But the result, just the same, should be a fact about yourself adding to the totality of your self knowledge.

The question then is: When I create this little 'I', do I, at that time when it is created and I hope it remains a little bit in existence, do I receive information about myself. With other words, if it happens, do I get such data: the realization of my existence the way I am. You can say it with other words if you want to use the word 'seeing' or becoming 'Aware.' Do I become Aware as a result of this effort, of the existence of myself physically, being what I am—that is, seeing at that time what I am doing even if it is a very short time—does it register that I exist. And usually the existence for me, if I want to register it in my memory, will have to be a little bit described as an existence of my life in the manifestation which is being Observed.

I don't want to go too far in detail about that, but there has to be a certain result of creating a little 'I' so that then, when it is created, somehow or other something in me must know that it is there. And I have to experience, in my unconscious state, something that I call, every once in a while, the 'awareness' of the little 'I' existing, which is almost the reverse process of the little 'I' becoming Aware of my existence.

Do you understand that.

Jacques: Yes, sir. I do.

Mr. Nyland: Sometimes we say that, as a result of this kind of a realization of myself existing, there is a certain taste in me which recognizes a fact unusual to me. Sometimes one says it is a fact 'out of this world,' because it is not natural. Sometimes, if I describe it afterwards, I say it was a 'supernatural' something that I was not familiar with, and sometimes in even describing it further I want to say that that, at that moment when such a thing happened and that there was a process of Observation going on between the little 'I' and myself, that then it was as if for me all

my functions seemed to stop. With other words again, if in this Awareness process there was no interference from any thought or from any feeling, then the fact of my existence could stand on its own, without interpretation and without liking. That, I think, is a very definite experience that one can have, and whenever one makes an attempt to wish to Work on oneself, that should be the aim that one would try to reach.

Jacques: That answers it.

Mr. Nyland: You understand that.

Jacques: Yes, sir.

Mr. Nyland: All right. Then it answers your question.

Jacques: Yes, sir.

Mr. Nyland: Good.

Jacques: Thank you.

John Osher: Mr. Nyland?

Mr. Nyland: Yah.

John: It's John Osher.

Mr. Nyland: Yes.

John: Um, could you tell me where the questions "Who am I" and "What am I" fit into Work?

Mr. Nyland: [chuckle] In my Work or in your Work.

John: In my Work.

Mr. Nyland: Then you have to tell me what that is.

John: What?

Mr. Nyland: Then you have to tell me what it is, because you talk about, now, about your Work. What is it.

John: Well, I found that sometimes I've had some experiences accidentally, where I suddenly found myself not knowing who or what I was.

Mr. Nyland: That's probably right, but when it's accidental you have nothing to do with it.

John: Well, as a consequence of this I began asking myself, at times when I was alone and quiet, and this also came back at times when I was more honest in my asking.

Mr. Nyland: Now wait a minute. There's no question of honesty as yet, is there?

John: What?

Mr. Nyland: There's no question about honesty as yet. It's a very simple thing: Do you exist or

not.

John: Um, I suppose so.

Mr. Nyland: Do you exist?

John: Yes.

Mr. Nyland: Yes. So, *that* you are, you know. The question of *who* you are, I do not know—your personality, the way the existence manifests itself to the outside world and also, on reflection, what you think about yourself or what you think or know that you are. I think all of that is very simple. You're some kind of a young man who walks around under a certain name. Why worry about 'what' that you don't understand. Because it is so simple—what you are. You can even describe it. You can have a photograph taken of yourself and everybody can say, "Oh, that is John Osher," et cetera.

What are you really talking about.

John: That's not... When I... I know that, that description.

Mr. Nyland: Yah, okay.

John: Because at these times when I ask it, at times I can't find ... when I ask who I really am and look for my real I—John Osher—I can't find it.

Mr. Nyland: Oh, you want your *real* 'I'. Is that what you want?

John: Yes.

Mr. Nyland: Yah, but it doesn't exist. Your real 'I' doesn't exist. There is something in you that does exist which you really don't know much about, which we call 'Magnetic Center,' simply because it's so covered up. But you could describe yourself, really, as consisting of different little parts: one, let's call it 'physical' appearance and the manifestation to the outside world; something that you call your 'feeling'; and something that you call your 'thinking' apparatus. In addition to that, there probably is also, if you explore your feeling, something that's a little deeper and you can call, every once in a while, 'spiritual'; because we really don't know what it means, although it is a little bit less dense than the ordinary matter out of which the body is built. That's about all you can say about yourself. But it has nothing to do with 'I'.

John: Then it's pointless to continue asking such questions.

Mr. Nyland: I wouldn't. I would not do it. No. Why would you even want to ask it. If you asked yourself, "How can I Work on myself," that would be a good question. Or you can ask even, "Do I really know what is meant by Work" without asking the question—you only ask it of

yourself. You can go much and much further, of course, in that direction: “Why should I be interested in Work,” or, “What is it that I expect from Work,” or, “What is it that I am now, with the different feelings and thoughts I have.” Do I have aspiration. Do I know a little difference between my ordinary manifestations towards the rest of the world and my outer appearance, and that what I would like to call ‘inner life.’ Do I know something about having my heart touched emotionally by something that really inspires me. And questions of that kind, I think, are very much more useful than just asking, “Who am I.” Because no one will give you that kind of an answer—not even you yourself. But if the question is, “Is it Work,” or “Where is the place in Work,” there is no place. Work is not connected with what you are talking about.

All right?

John: I guess so.

Mr. Nyland: The answer is, go home and study and see if you can understand what is the meaning of Work. Ask questions about that, and if you don’t know it, perhaps we have some other questions you can listen to.

Yah.

Alice Meltzer: Mr. Nyland.

Mr. Nyland: Yah?

Alice: Alice.

Mr. Nyland: Yes, Alice.

Alice: I have a question about a Work attempt I made this afternoon. I was trying some things together, and just a wish came to me to want to have something which could Observe me. And after that I noticed that there was a separation and my body kept on doing what it was doing, but there was something there of a different kind.

Mr. Nyland: Usually, when one describes an experience like that, my answer is, “Yes, all right, go ahead.” There’s no use dwelling on it. You can be grateful if it is something that perhaps looks like a result of Work. Maybe it is, maybe it isn’t, but I wouldn’t pay attention to it. I would simply say it’s interesting that that can happen to me, then continue, as well as you can, with Work.

But I don’t think you’re clear about it. Your question should be, “How do I really Work”—what is involved in it. You will have different experiences every once in a while. You will have it in ordinary life; and ordinary unconsciousness will allow you to have experiences

sometimes of that kind. Sometimes it looks as if it is a separation, something that is different.

[aside: What are you doing. Were you taking a picture? Alice: No. Mr. Nyland: No?

What happened? Alice: Nothing. Mr. Nyland: Okay.]

Sometimes it can be that accidentally there is something that happens to me which I cannot explain. But be very clear about it: we want to talk about the method of how to Work; and the experience you describe may be a result of a fortunate ‘something’ that happened to you, I would not ascribe it to anything as a result of a Work attempt. Have you had it before?

Alice: I’ve had another experience, but not quite like that, many months ago. And I didn’t ... I just went on.

Mr. Nyland: Good. Now let’s talk about, what did you do today in the direction of Work on yourself.

Alice: Today, when this particular thing happened...

Mr. Nyland: No, not that thing. Another time.

Alice: I would try to, uh, become as collected as possible, to stop and try and gather myself before making an effort.

Mr. Nyland: Well, okay. Let’s say that you have gathered yourself. Now you make an effort. What do you do.

Alice: Sometimes it starts in my mind and it’s more of a mental thing and...

Mr. Nyland: Alice, are you clear what we are talking about?

Alice: I think I am for myself.

Mr. Nyland: I don’t think so. What is it that we did talk about a little while ago. Creation of a little ‘I’, didn’t we?

Alice: Yeah.

Mr. Nyland: Okay. Is that a mental or an emotion—it doesn’t matter. How do you imagine it, the creation of this kind of little ‘I’ being Aware of you.

Alice: I really ... I don’t have a conception of it.

Mr. Nyland: No. That’s what I say. You don’t know. What happened early in the morning, up to the time that you had this kind of experience. Did you think of Work?

Alice: Yeah.

Mr. Nyland: And what did you do then, when you thought of it.

Alice: I tried to stop and...

Mr. Nyland: Stop what.

Alice: My activity.

Mr. Nyland: Why.

Alice: Because I feel that if I'm engaged in an activity, most of my attention is going to that and it's almost impossible for me to try to have something.

Mr. Nyland: Good. You stop. Let's say you do stop. You do nothing, what is the little 'I' going to Observe.

Alice: Well, it can't Observe anything if I'm inactive. But once I stop, if I can try and have something present to me and I start again...

Mr. Nyland: What does the present ... whatever there is present, what does it tell you.

Alice: I don't know. I'm looking for a fact of my existence.

Mr. Nyland: Well, that is easy enough. You exist now, don't you?

Alice: Yeah, but it's ordinary ... in an ordinary way.

Mr. Nyland: Yah, good. What would be extraordinary.

Alice: I don't know.

Mr. Nyland: No. Alice, how long have you been coming, or what.

Alice: About a year and a half.

Mr. Nyland: Yah. Haven't you heard, during that time, that you are looking for Objective facts?

Alice: Yeah.

Mr. Nyland: Is that because you want to really ... if that's what you're after? Or the fact of trying to develop a Consciousness; or the fact that the little 'I' will give you, at a certain time—intentionally—the possibility of something separating from you of a different kind which then is Observing you and gives you information about yourself?

Alice: Uh, huh.

Mr. Nyland: We've talked so often about the acquisition of more self-knowledge, then the knowledge should be more reliable. All the time I keep that in mind as an aim, that I want to Work for that kind of a purpose. Otherwise I just beat around the bush.

Alice, will you please ... not stop, but will you just continue to walk if you were walking, but walk slowly—almost, I would say, so that little 'I' has something to look at.

Alice: Hmm.

Mr. Nyland: Then you may have a chance—if you walk up and down the room, from one side to

the other—that perhaps, if you have that kind of a wish for something to be present, it is then as if that what is present becomes Aware of you as a body, walking, and no more than that. No standing still. Don't do it; because at the time when you stand still, all your thoughts will go to the wish to stand still, and there's very little left for the wish to create something else.

You understand that process.

Alice: Yes, I do.

Mr. Nyland: Because it is a division of energies and I have to have, really, two wishes: one, the wish to continue what I'm doing unconsciously and to take care of whatever the personality is busy with; the other is a wish for a development of something entirely different which I call my 'inner life,' and that culminates in the idea of having a little 'I' there in order to help this inner life to grow.

You understand that.

Alice: Yes.

Mr. Nyland: So I want to have, for the little 'I', something that could become an object which, in its movement, could furnish the information to the little 'I' of my existence. It's a little easier when it walks because then the little 'I' would remain interested, but when it is absolutely still and quiet, all the little 'I' does: "Yes, it exists," and that's all.

Is that a little clearer?

Alice: I think it is.

Mr. Nyland: All right.

Steven Marino: Mr. Nyland?

Mr. Nyland: Yah.

Steven: Steven Marino.

Mr. Nyland: Yah.

Steven: When I try to make a Work effort, I walk across a room, back and forth slowly, and I'm able to maintain just a slow back and forth walking, but I think I need ... or I know I need clarity in the actual creating of little 'I'. I try, when I'm walking, to imagine as if there is something present to me.

Mr. Nyland: Does it ever work out that the 'as-if,' that the imagination is really ... that you notice that something is there?

Steven: To a degree. To a small degree it seems as if there's something.

Mr. Nyland: Does it stay?

Steven: Sometimes it'll come and go—not that there's something there, but that feeling...

Mr. Nyland: I think it's right. You must continue with it. Because out of that as an experience—as if something is there; looking over your shoulder, maybe, or something that is like a 'shadow,' I call it every once in a while, that is constantly present with you or that can be if there is enough light for a shadow—that then when I walk, at times, of course, I remember that I want to have that wish to create something as if it is there. But, that wish is not constant, because as I walk I take a great deal of energy which is necessary for the walking process, and then there is not enough left for the other.

Try to visualize this quantity of energy that is available in each person. That in an unconscious state, there's really nothing else than the wish to maintain oneself by keeping on breathing and having one's ordinary life, and the thought process and whatever takes place in an unconscious way, it all belongs to the maintenance of my personality. Now all of a sudden I have an idea that something else which is within me also could develop, and I would like to give that, also, energy; that means I have to give it attention, and this attention will require some energy that will go into the form of a wish, and we say then, to 'Work on myself.' And the real wish simply means that I realize that something is in me that needs that kind of an attention. And for whatever motivation, now, that I am encouraged to be kept with me, that constantly when I now happen to think or even feel about Work or I remember an experience, that again I convert part of the energy within myself for that particular purpose of trying to maintain something that is, as she said, 'present' to me, or that I create in a form of something that will be, let's say, 'mentally' able to Observe myself.

Try to keep it clear that Observation of this little 'I' in the beginning must only be regarding the manifestation of my physical body, and that when I start to mix it up a little bit by calling it a 'presence,' I do not define the functions of the little 'I'. The function of the little 'I' for me, when I want to create it and, I've said, when it is 'out of this world,' has to answer to three very definite requirements: One is that it is capable of an 'Observation' process—that is, being able to become 'Aware,' as we say it; by Awareness, again we mean that it is not the thinking but that, at the 'moment' when something happens, that that what is now happening is registered in the mental capacity of the little 'I'; and that in order to be useful for me, that such a fact, as registered, should be 'Impartial.' So the three things that we say—Observation and

Impartiality and Simultaneity, which is the indication of the moment—simply are a triunity for the understanding of the process of Observation for myself and the tasks which I give to little ‘I’ in order to function correctly.

Is that it, Bill?

Bill Henniger: Yes.

Mr. Nyland: Good.

side 2 All right?

Bill: Yes.

Mr. Nyland: I thought you might need a screwdriver.

Jean Sharp: Mr. Nyland?

Mr. Nyland: No, wait a minute. I haven’t finished yet with this.

Because the question now—that the three have to be present in order to make an ‘I’ really function—is very much subject to the three really being there, I would say, almost at the ‘same time’; otherwise it is not a tri-unit type of function—it is only one or the other or the third.

Now, the difficulty always is, to bring them together I use my ordinary thought process for furthering that particular condition. As soon as I enter into this, let’s call it, ‘attempt’ I make with my thinking process, I spoil it. So I have to be satisfied in the beginning with a plain Observation as well as I can, and I call it an ‘Awareness’ to see if there are certain indications of my existence which I then can accept as *my* form of life—or life existing in my form and appearance—and I also remember that Impartiality should be there. But many times the Impartiality is forgotten and I continue to Observe, but not entirely in the right way. When I talk about Simultaneity, it is a very difficult problem; because I’m not at all used to this term ‘Simultaneity’ or even to the experience of a moment, because my ordinary mind is not capable of doing that—it can only think about the future and the past, but at the present moment, usually because it goes so fast, there is no moment of the registration; it’s always a thought for beginning what is going to come as anticipation, or that what becomes memory.

So I have a tremendously difficult time for this little ‘I’ to start to function in its own way, and normally—of that what belongs to it. So I must be satisfied, in the beginning, with indications that lead to the possibility of a further perfection. I keep on, now, trying to have this little ‘I’ becoming Aware. I question, every once in a while, the Awareness because it goes and it comes and it is not here and it is there and it is somewhere else and then it comes again, and I

realize that that is so difficult for me even to maintain an ordinary kind of awareness, let alone the introduction of an Impartiality towards me.

So when I continue now to walk up and down—and that happens now when I have a wish to Work on myself, when that is there when I happen to walk—I keep on walking, without giving it any thought if I can. I try to be as relaxed as I can be when I walk. I try to have as much energy for the purpose of the little ‘I’ existing or being created, and I will require, for this whole process, a tremendous number of times that I do it before I really start to realize what is all involved. And it comes to me so slowly, and comes to me in so many little parts gradually being fit together, that sometimes a great deal of time has to be lost ... I wouldn’t even call it ‘lost’ ... has to be spent on that attempt. Sometimes years are necessary to come to a real understanding of what is the meaning of the little ‘I’ Observing me.

Don’t be in a hurry about it. Because it’s a problem that everyone has and every person does the best he can at the time when he makes that attempt, and sometimes you will feel that it was useful or that it was, let’s say, has a certain ‘result,’ and other times you may make an attempt to Work and it has no result whatsoever that you know about. Keep on going. I think you’re quite right that you question it. But don’t question it too much, because I say then your unconscious mind ‘destroys’ it. It is much better to just, almost without anything—any thought—without ... almost as if one habitually does certain things that do not require a thought, that then, in the place of the thought there can be an Awareness, and it is then that flash of a moment which makes me realize that I exist. And this kind of an impression we call, simply, a ‘Conscious’ expression which is registered as, let’s say, ‘closer’ to truth.

Did you follow what I said.

Steve: Yes.

Mr. Nyland: It is right to think about it, but you must not think too much when you get stuck. Then leave it alone and keep on Working as well as you can. All right?

Steve: Yes. Thank you.

Mr. Nyland: Yah.

Jean Sharp: Mr. Nyland? I’ve spent, um...

Mr. Nyland: Name.

Jean: Jean Sharp.

Mr. Nyland: Yah.

Jean: I've spent the last week here in the city, and I feel as though everything that I've tried to do before has sort of disappeared completely, and I feel as though I've lost myself completely there. And the first day that I came I was able to Observe myself as I was walking down the stairs; any number of times I remembered and I really wished to do that, but I also noticed that from the state that I was in that the ... it seemed as though every time I saw something when I was trying to do that, that I lost ... that I lost a part of myself then. And it just went down and down every day after that.

Mr. Nyland: Are you sorry?

Jean: I miss the aliveness, but it's not...

Mr. Nyland: Yah, but are you sorry.

Jean: Yes, I am.

Mr. Nyland: If you're really sorry, you can do something about it. If it's just something that you have to accept, then of course you will ... it will gradually disappear—that is, your wish for even wanting to Work is not sufficiently stimulated, and there is not enough of a self-starter within you to produce it. You can call it 'sorry'—that it used to be a little better than it is now—but there is absolutely no reason why you couldn't continue if the wish is based on something that you feel is a need for you. If you don't feel it as a need, you will not do anything about it.

Look at yourself again, again and again in the way you behave and what you are—'unconscious,' if you like, if you want to call it that way; in what particular ... at certain times that you lose yourself or in conversation with others or not having to ... not thinking about Work at all until eleven o'clock in the morning, or something of that kind—will give you a picture of yourself which I think you can criticize. You can say I want it or I don't want it or I want to continue with the way I am, then it's okay and then you have no further interest in Work. But if you feel a little ashamed that that what you have been interested in—and for perfectly good reason—that that now is leaving you, you can ascribe it of course to a change of conditions and living in the city where is not as much conduciveness around or not as much reminding ... not too many people; whatever it may be, but it comes down finally to what *you* are for yourself in the relation to the possibility of growing. And if one once understands that what really Work means is a growing up and a development of that what is now potential for oneself—that one says I want to become a 'real' person or a 'real' Man or in Gurdjieffian terms 'harmonious'—whatever I mean by that, then I can see myself the way I am, and I may not like it. And the more I dislike

it, the more I will wish to change it, and then I will Work. The more I see myself with a variety of questions which I cannot answer, it will become so many after some time that there is no living with me, and I say, “For heaven’s sake, I have to settle some of these questions because it bothers me too much.”

You know, a person when he wishes to Work, it first has to be clear to him that there is a reason why he wants to Work; and if the reason doesn’t exist, of course he doesn’t Work. But since you are not very much changed from moving from the country or spending a week here in New York you are still the same kind of a person, only you remember that there was something that took place a couple of weeks ago and is not taking place now. And you should question yourself, “Why not.” Is there still a real wish or is my attitude towards Work changing; or do I still consider that if I could Work it would mean something more, or would it be helpful to me to Work—or whatever other accomplishment you have in mind and whatever the motivations may be. I think you talk to yourself that way. I think you should. You ask yourself those questions: “Why is it that I’ve lost interest.”

All right? You understand what I mean, Jean: It’s up to you to Work. You must know why you wish to Work.

Ibbie Kenna: Mr. Nyland?

Mr. Nyland: Yah.

Ibbie: Ibbie.

Mr. Nyland: Yes, Ibbie.

Ibbie: I’m going out of town at the end of this week for a few weeks...

Mr. Nyland: You will what?

Ibbie: I’m going out of town for a few weeks...

Mr. Nyland: Yah.

Ibbie: ...and, um, I wanted to ask you for a task.

Mr. Nyland: You ask for a task?

Ibbie: Yes.

Mr. Nyland: Yah, of course we can talk about it. And it’s not that I want to cut you off like last Thursday her... Hah? She was cut off, wasn’t she—she’s in the same kind of position—but it occurs to me, Ibbie, so far I haven’t heard very much of the Monday people, so far I think it is just Warwick. Now, I come here to ask questions of the Monday Group. Where are you, as

Monday people. Never mind the influx from the country. And Ibbie belongs to the country—we can still talk about that on Thursday. The accent for tonight is on New York.

So where are you all!

Enid Wolfe: Mr. Nyland?

Mr. Nyland: Yes.

Enid: I'm Enid.

Mr. Nyland: Yes.

Enid: I'm very confused...

Mr. Nyland: So now, Ibbie, you know the answer has to be given next Thursday. All right?

Ibbie: Okay, I'm leaving Friday. [laughter]

Mr. Nyland: Just in time! All right.

Enid, yes?

Enid: I'm very, very confused. I never, during a Work attempt—which I call for myself a 'Work attempt'—I've never succeeded in having anything happen, and I think I've seen a little bit tonight how I should shift my focus. But I've had many experiences of the kind that you described at music and I think that you touched on before tonight of, while I was engaged in an activity—and almost always when I was at the Barn—suddenly some problem in my ordinary life that had been troubling me, or some aspect of my personality, I would suddenly have a realization and an understanding of this and...

Mr. Nyland: Did you have experiences like that before?

Enid: No, not in this way.

Mr. Nyland: Then wouldn't you call that a result?

Enid: That's what I want to ask.

Mr. Nyland: Yah, I think it's right. You know, when one makes attempts in whichever way one understands it—and sometimes it is clear what one ought to do and sometimes it's still completely in the dark, but nevertheless you try—sometimes when you want to try you have, at a certain time, enough energy really to maintain it, at other times you consider the wish to try almost as a 'fly-by-night' little bit of something that happens—like I sometimes say, it is like a firefly: just lighting up just for once and no more, and a little bit of a period of darkness inbetween.

Now I think that regarding Work and the attempts one wants to make, since the whole

process is quite unnatural and doesn't really belong to our life on Earth but has, very definitely, its foundation in the possibility of a higher form of living or an understanding of that what we consider potentially with one's inner life growing out of the conditions of Earth, that then I have to become acquainted with the idea that many times certain things *look* that way and that they are not—they turn out to be quite different from what I expected—I will make an effort and sometimes it will lead to something, sometimes it looks as if it is up a dead alley. Sometimes I think that when I keep on trying that I will actually become perfect regarding the dexterity involved in Work on myself; and all these kind of things come together as long as I have the continued wish to want to do something about myself.

I think what is most important for a person is not to lose courage. You see, the courage has to be there when I still have a belief that that what I am can be changed if I only know the way, and the method, and how much attention should be paid ... and even, to some extent, to what quantity of energy that I'm willing to pay for that kind of an attempt. Of course, it varies; and I'm not at all the same early in the morning or late in the evening, or before lunch or after. I change day by day, and therefore I can never judge, really, the results on a kind of a basis that I say, "Today it went well and tomorrow it is not going," or "The day before yesterday was the best one of all." It will happen all the time like that, and even during the day there is nothing consistent about such results of one's Work.

But what is the underlying thought: The desire that I see what I am and I have belief in the possibility of a growing into a realm where there would be more freedom for myself. It depends a great deal, of course, on what I actually feel and the way I have been educated, the people I have associated with and whoever has influenced me in my particular educational program. But nevertheless, something has to be within a person that gradually starts to speak; and at a certain time it becomes quite vocal, and at other times it is still pushed in the background. Because there are many times I don't want to listen to what I really know and I know for truth; but I cannot stand it because my Conscience is not enough developed, even, to put it on the right side of the scale, and I use the practice simply of following the line of least resistance without having to pay too much attention to it, and in such a case we simply say it is 'preferable' to be asleep a little bit longer because, "For heaven's sake, don't Wake me Up."

Now, if I want to Wake Up, if I actually want to do something about myself, I have to consider the conditions in which I live and when I would like to apply this kind of a method in

the best way. And I have to use common sense about selecting the moment when I really dare to think about Work and want to Work, and not always pay attention to whenever I may have the thought about it that I think that the time is opportune. It may not be at all. I have to be a little bit more clever. But one of the requirements, quite definitely, is that I'm not involved in my ordinary life, because I know for sure that that takes up so much energy of me that there is nothing left for anything else that I even would wish to do.

So, the cleverness or the common sense is indicative of that what I now wish to become when I want to be a good instrument for following up on the method which has been told or ... and you have heard about, and I think it revises, probably, at certain times, your life a great deal. And the more one lives with the thoughts, the more, then, as a serious question, it will become apparent to one that I ought to do something with the thought and not just keep it in my head. Then I will make attempts. In the beginning they may be a little half-hearted. In the beginning I may do it out of curiosity. In the beginning I may not even think that there is very much value about these ideas, and I treat them a little bit superficially. But I think if one keeps on associating with them, the attitude of a person really changes—particularly if there is a little bit of an indication that I call 'a result' which seems to say to me that the road is right although it is difficult to pursue it—that I want to get something out of it for the sake of my own life in order to be able to have a better understanding of that what I am.

All kind of questions should come up in a person, and I think that also as a result of attempts for Work and Work itself, that there is gradually appearing a looseness in the thought processes and a looseness ... a loosening-up of the feelings, and that there is more possibility that certain things which originally were taken in and may be in my memory, that they come back again to the foreground. I think as a result of these attempts at 'Objectivity,' if you want to call it with that kind of a name, is that one's life starts to unroll more and more and that you will remember certain instances of your childhood or early life—or associations of a certain kind, or events which may have been pushed in the background—that for you, at such a time your life becomes really richer and that then it may be possible that you see motivations which appeared at a certain time but of which you then, at that time, you were completely unconscious about.

You see what I mean. That is a description for oneself of what I am and what I wish to do with myself. To what extent can I actually learn to understand what I really am and if I realize that I want to find out—and I keep on thinking and feeling and knowing well enough that the

thought process also will stop at a certain point where it is impossible for me to go further, and that the feeling certainly is limited to a certain range of feelings and emotions—that then, after some time I must come to the conclusion that something else ought to take place in my personality; and I will find it by the introduction of something that is quite different which, when it can be assimilated by me, could give me the possibility of outgrowing ... or growing out of the conditions of my unconsciousness.

You remember that Gurdjieff, in All and Everything, talks about Hope, Faith and Love, and the different things that he says about that—how people are atrophied and really do not know anymore the meaning of it—and that towards the end of the Ashiata Shiemash chapters that he said what is really still the possibility for a Man to realize that he has to Work on himself, then he brings forth the idea of death, of a Man dying physically, without saying anything about reincarnation and the continuation of life. But that places, then, on a Man a responsibility since he has to face his death ... his death in some way—that he tries to understand what is the meaning of death. And you can explain it in some way by saying that it is ‘freedom’ from the physical body, but the assumption then naturally is that what is being freed has more value than the physical body itself. And then we come to the concept of ‘life,’ or a ‘spiritual’ value, or an ‘emotional’ content, or sometimes a ‘force’ of that kind which is more worthwhile to exist; and whichever way then you want to describe further the qualities of that particular kind of concept as an emotional life, that one wants to strive to the possibility of the creation of something permanent which can become less and less dense and lighter and lighter and then, simply religiously speaking, would go up to Heaven.

Keep on thinking about what you are doing and why you are doing, in ordinary life, what you are doing; why you are talking the way you do to other people, what the thoughts are when you are home and by yourself. What is it that you have as an aim for yourself in this world. What kind of ambitions do you have. How many interests that you want to follow, perhaps cannot do. For what do you have talents, and perhaps why have you got such talents—for what. What is relationships with people and between people. What is the requirement of a responsibility for your life and perhaps even for others. What is the consideration of life existing everywhere when you look and you see what happens in Nature, and to try to understand different forms of life, different manifestations but based on the same principle of life as a life force.

Those are the questions that make a person, of course, serious. But in *that* particular framework Work exists and should exist. And then gradually the curiosity will disappear. Because it is not just an ephemeral scheme—just satisfying a little superficiality as if almost any time that I want to Work I can Work or it's good for it. One should have a different attitude towards it. Something is involved in a religion of a Man when he wants to consider that the conduct of himself; and particularly if ultimately he believes in a relationship towards higher forms of Being wherever they may be, or if he actually can express it in the terminology of any kind of a dogma—that he says “Where is God for me” and “What is Heaven within myself.”

Enid: Yes.

Mr. Nyland: Such are the questions that must come up in Work, and I think it is necessary to have such considerations when you are by yourself and when you commune with yourself in the inner, inner chamber of your Conscience.

Gene Salerno: Mr. Nyland?

Mr. Nyland: Yah.

Gene: Gene Salerno.

Mr. Nyland: Yah.

Gene: The concept or idea of gathering facts about myself, I think is kind of throwing me off.

Mr. Nyland: It all depends how you will accept them. The gathering of facts in itself is, of course, worthwhile, but if you start to interpret them, then of course you weigh them in a certain way. You know, a fact, as it has to be registered, has to be completely free from associations, and that therefore that kind of a fact, aside from the fact that it will be more truthful because there is no feeling—no liking or disliking involved in it—it's a fact that stands by itself and you need not be critical about it at all.

Whenever you don't like the fact, you become critical with your unconscious mind. The little 'I' is not interested in a criticism of the facts. The little 'I' is not describing, as yet, what a person is. In the beginning it only wishes to accept the existence of a person the way he is, as he is, in accepting the 'as-if' condition and 'as-is' condition. That is, the attitude of little 'I' is only a kind of Benevolence in which he is not further concerned, than only by the fact of life existing in a Man. It is much later—when enough data of that kind of truthfulness have been collected—that the little 'I' can be grown up enough to start judgment about such; but we really do not know enough because the little 'I' doesn't exist, is not big enough, and we ourselves have so many

facts that we are so familiar with that we have interpreted in many different ways, and our conditioning is simply preventing, even then, the energy to flow to little 'I' and let it function. For that, you have to have much more time, and in the beginning the acceptance of yourself—*that* you are and exist, and in all kind of manifestations—is more than enough food for the little 'I' to start to grow.

Gene: I ... I think I understand what you say, and at the same time I can't understand how I can look for facts about myself and at the same time allow just myself to Be and to accept what comes.

Mr. Nyland: You color the facts and you consider a fact something that you have to like or dislike or you have to associate with, or whatever it may be. You cannot as yet understand a cold fact, an existence by itself without having any particular reason to like it or to want it to be changed. You introduce into these kind of attempts ... even if the facts are a little bit truthful, you introduce your own thoughts about them and you're not entirely free by having the little 'I' simply gather them and accept them.

Keep on telling yourself "This is me." Every time facts appear, tell "This is me," and continue to say that; and no further thought, no wish even to define them. Try that for this week.

Gene: Yes.

Mr. Nyland: All right.

Gene: Thank you.

Mr. Nyland: I heard that little instrument, huh? Yah?

Bill: Yes.

Mr. Nyland: So we'll stop and we continue next week. After all, the light is gone and everybody is too hot, so we may as well stop.

I hope you have a good week. But prepare yourself with many more questions, and particularly those that belong to the Monday or Wednesday Group. That makes it worthwhile for me to come down from Warwick.

So, goodnight everybody.

End of tape